

WOMEN IN THE ORIENT. HARDSHIPS AND REWARDS, PENALTIES AND PLEASURES

COMPARED WITH HER WESTERN SISTER.

(Special Correspondence of The Independent.) New York, May 7.—If one were asked to mention the greatest point of difference between America and the east, including the lands of the eastern Mediterranean called the Levant, he would not be far wrong in considering it to be the condition of woman.

It is in marriage that we see their relative position most distinctly demonstrated in these two widely separated regions. Here a woman has the sole election in her own hands. She marries from choice the one she prefers, and love is the moving cause.

But from Greece to China it may be confidently stated that love is the last thing considered by those who propose to marry. Unquestionably such marriages of love do occur among the Christian Greeks and Armenians, but they are rare. Love may follow marriage, but money, position and the like are as a rule and a custom in the moving causes. The woman has little

option in the matter, the business being transacted by the near relations with the aid of the intermediaries. Compulsion is often used and in Mohammedan countries the parties most interested have most probably never seen each other. It is perhaps a consciousness of her helplessness that once married a woman in the East more often identifies herself with her husband and merges her individuality than an American woman. This may account for the fact that three or four Turkish or Persian women often get along better sharing one husband between them than an American wife does with her husband.

The women of Persia appear to be quite as happy as our women. One can imagine that a Persian lady may be happier in the simplicity of her home costume, so free from the clinging rump of make-up than the American women, whose chief end of life appears to be to oscillate from one milliner's shop to the other. The Persian woman's head most Oriental women are far more concerned in concealing their features when abroad than their persons. This is one of the marked contrasts between Asiatic and European women. The face must be hidden at all events; the limbs, if possible, but they must not be concealed from observation at the expense of the face.

We hear a great deal about the severity practiced by the lords of Asiatic creation towards their weaker halves. It is doubtless true that men of high degree possess of power and of many wives as well, have too often in the past exhibited terrible tyranny and exercised sudden and horrible vengeance. The lash, the bowstring and the scorpion have too often played a deadly part in the mysterious tragedies of Oriental households, and such deeds may yet be wrought sometimes in the east. But among the middle and lower classes hands have not had the domestic agents at hand to execute their bloody mandates, or have preferred to avail themselves of the facilities for divorce, which the law places in the hands of any husband who, with a certain prescribed formalities, says to a woman three before witnesses: "Thou art divorced; henceforth thou art a widow."

ward passions divorce her three times, the third divorce is irrevocable, unless the woman becomes the wife in every sense of the term of another man, who takes her with the avowed purpose of releasing her after the consummation of this second marriage in order that she may return to her first husband. Cases have not infrequently occurred in which husbands fond of their wives, but of haughty and jealous temper, have been very seriously and irretrievably entrapped. The wife, having married a man she likes better, arranges with him by a go-between to force her husband to divorce her three times. She is then to marry her lover on the pretense that she is then to be divorced by him in order to return to her first husband. He will then decline to divorce her, and as they are in love with each other, the first husband has no remedy but to submit to the permanent loss of his wife.

But a horrible custom still exists among the Druses which, in the course of ages, must have wrought terrible injustice to many poor, innocent women. It is the position of organized injustice, like that which can exist and be permitted to continue in a community which makes cynics, pessimists and agnostics. When a Druse woman marries her absolute chastity is guaranteed by her family. A family contract is arranged at once and husband and wife appear before them. On both sides the judges are stern and uncompromising although they are of her own kin who should protect her. If the woman succeeds in proving her husband's charges to be false she returns to her family and he returns the dowry and is indignantly thrust out from their number. But if the dreadful charges are thought to be true, which is too often the case, then the oldest brother or the next of kin if he be dead, has an imperative duty to perform. With the approval of all present he draws his glittering sword and cuts the throat of the bride in the presence of her own parents and a band. Screams and prayers are of no avail; the custom of the Druses is unchangeable.

The Armenian women of Persia and of Turkey in Asia do not appear to have a whit better time of it in matrimony than their Mohammedan sisters in those countries. They have their husband entirely to themselves, but they stand in his presence and keep the lower end of her hair, and must always rise before her mother-in-law, and for the space of a whole year or until the first child is born must not speak before her mother-in-law, except in answer to an inquiry. What a paradise for brothers-in-law!

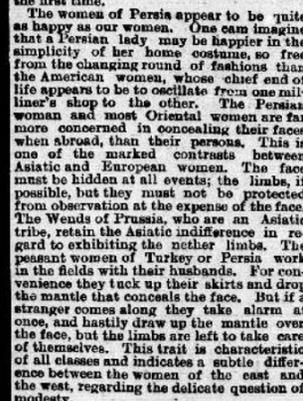
The Armenian women belong to a brighter race, however, and they show their spirit when the opportunity comes. They have a pigmy's refinement and a beauty than many Oriental types, and adapt themselves very readily to improved conditions, which can hardly be said of the women. The writer well remembers dining with a Turkish lady who was entirely unveiled in company with her husband and several others. This very extraordinary opportunity was only possible through the fact that he had just embraced Christianity. Whether he continued in that religion, so uncongenial to the Turk, I know not, but I shall not soon forget that remarkable spectacle of a Turkish lady dining in a company of both sexes at a Christian table. I most admit that there was an apparent incongruity in her appearance there under such circumstances.

The quick adaptability of the Armenian woman to new conditions was admirably exhibited when Mr. Finlay, the Philhellene, fell in love with a fair Armenian at Constantinople and arranged an elopement with her. She was to descend from her window by a rope ladder; he would be in the meadows, on board his yacht, and seek foreign shores.

But when the hour came the lady hesitated, as well she might. "O leave her some forever with a strange Englishman and the Greek woman have all the same, too much for her nerves," she pleaded her sister, who was in the plot, and the precious moments were flying fast. "Well," exclaimed the sister, "if you will not go I will, but shall not be disappointed." Thereupon she scrambled down the ladder, sprang on the horse, the lover mounting his steed, and they fled to the boat. It was not until the following morning that the poor man found that he had brought away the Greek woman, and he was in such a hurry that he did not have time to change of their race, the features mobile as rain eyes superb. But they lose the graceful-



PERSIAN DANCING GIRL.



PERSIAN GIRL IN HOUSE COSTUME.

most common thing in the world among the Greeks. Marriage is also writt them, a question of money; there must be some property on both sides. Love is no consideration and plays no part in Greek marriages, notwithstanding that Eros was a Greek god.

The marriage ceremony of the Greeks and Armenians is intolerably long. It always occurs in church; no pews nor seats of any sort are permitted; the densely crowded aisles are filled with incense, and by the time the long-haired priests have chanted and prayed two or three hours, every one is ready to fall with exhaustion. Before closing it may be added that our missionaries have repeatedly married brides of the same Eastern countries, and those unions have, to all accounts, resulted happily.

FOR THE TABLE. Dealers report a very active demand for garden stuff, fruits and fish during the past week. The market has been well supplied, but not overstocked. Green peas have disappeared from the counters and in their place may be found string beans, at 25c a pound. Parsley 75c a dozen, rhubarb 10c a pound, asparagus 20c a dozen, choice eastern cucumbers 25c apiece. Young onions are weak at 2 1/2c a bunch. Eastern lettuce sells for 75c a dozen, the Chinese production at 50c, early radishes 60c a dozen. California strawberries are now to be had for 35c a quart. California cherries, of luscious appearance, bring 45c a pound; bananas, 75c to \$1 a dozen; lemons are 40c a dozen and pineapples 75c apiece. Dressed chickens are in demand and sell for 22c a pound, live chickens 75c each, dressed turkeys 25c to 30c a pound. The supply of butter, ranch eggs and fish of all kinds is abundant at last week's prices, as are also choice cuts of all kinds of fresh meats.

Fillets of Pork and Rabbit. Cut the fillets (from a loin of pork; put them in a saute pan with some butter, pepper, salt and some lemon juice; keep turning them over on the fire until cooked and a good color; serve on a piece of celery made as follows: Boil three heads of celery in salted water; when done drain and pass them through a hair sieve; melt a piece of butter in a saute pan, mix a little flour with it, then the celery pulp, and work it well on a fire, stir the sauce to taste, and a little cream at the finish.

Remove the fillets from three rabbits in the following manner: Insert a sharp knife in one of the armpits and draw it along as to detach from the fillet, which will come off easily enough; when both fillets are cut off remove the inner skin and small nerves and sinews; cut each fillet in two equal parts; dip each fillet in the outlet-bath dipped in water, trim them, and then lay them in a baking tin with plenty of butter, a sprinkling of pepper and salt, and a piece of buttered paper over all; pour over this a gravy of the fat, if required, and some finely minced parsley.

Cooking Eggs. To scotch eggs mix one cupful of cooked ham chopped fine, a paste made of one-half cupful each of milk and bread crumbs, one-half teaspoonful of mixed mustard, a little salt, and one raw egg; remove the shells from six hard-boiled eggs and cover with the mixture; fry two minutes in very hot fat. These may be served hot or cold, and are very delicious for picnics, cold lunches, etc. Chicken, veal, lamb, or salmon may be used instead of ham, with seasoning to the taste. Lemon juice, however, should be used in seasoning the salmon.

For stuffed eggs remove the shells from six hard-boiled eggs and cut lengthwise; remove the yolks and put the two whites to one side; mix the yolks with one-half cupful of soft butter and add one-half teaspoonful of deviled tongue or ham; fill the whites with the mixture and press the halves together; spread what is left of the yolk mixture on a dish, and place the eggs on it; pour over this a thin white sauce, and then bake in the oven until a delicate brown. After the eggs are filled roll in fine bread crumbs and beaten eggs, again in the crumbs, and fry in very hot fat; drain and serve with tomato sauce.

For scalloped eggs, six hard-boiled eggs; have one pint of veal or chicken or white gravy sauce; chop fine one cupful of ham, tongue, poultry or fish; soften one cupful of crackers, crumble in one-fourth cupful of milk; chop the whites of the eggs fine; in a buttered dish put one layer of crumbs, a layer of chopped whites and sauce or gravy, and the green onions, yelks rubbed through a fine strainer; and so on until the dish is full; the top layer should be buttered crumbs; bake till the crumbs are brown.

Eggs a la creme, three hard-boiled eggs; cut off yolks and cut the whites into halves or quarters; remove the yolks and cut into thin slices; mix with them an equal amount of this piece of chicken, salmon or lobster and season to taste; fill the white cups with the mixture and place on a shallow dish; pour around them one cupful of cream sauce.

For egg salad, cut the yolks of hard-boiled eggs in dice and mix lightly with diced chicken, fish or lobster, and serve on lettuce or cresses with Mayonnaise dressing.

PARASOL SIGNAL CODE.

The Hellograph and Phonograph Totally Eclipsed by the Dainty Sun Umbrella.

Tactics of the New Drill Sergeant Just Over from Paris.

Impassive, Defiant, on the Qui Vive, Ready, Steady, Rest Arms, Fire, Shoulder Arms, Receive Cavalry.

(Special Correspondence of The Independent.) New York, May 7.—Wonderful thing, science! The flash of an old woman's copper kettle in the old homestead back-yard is caught by the keen-eyed sentry miles away and is instantly interpreted as a signaling that an unsuspecting enemy is lying in ambush ready to throttle the garrison at any mad moment. The hellograph is a brilliant invention for bridging distances and out-shouting the phonograph, but what does it amount to when compared with the new signal code of the pretty parasol? Why, it's totally eclipsed. That's all there is to be said.

Do you doubt it? Very well, come along and let us review the tactics of the charming drill sergeant, just over from Paris. She is doing a roaring trade now in drilling her beautiful, if awkward, squad from Murray hill. They troop down every morning like a bevy of angels on maneuvering bent. Their aim—the poetry of parasol wielding, their hope—the conquest of the stalwart Manhattanese, their field of battle—the avenue and the park.



She strikes that bewitching pose, the pose of benighted neutrality at the start.

She grips her fatal weapon with the grace of a Zulu princess reposing her fork after a missionary banquet. She is filled with peace and good will to all mankind. Ah! Perchance, mayhap, she has a thought or two who's afraid? The blessed damozel seemeth a brusquer air.



"Tention! Halt!" Feminine improvement on mere masculine soldiering. She drops arms, and her wits start forth on picket duty.

Danger ahead? He's not so sure of that. We'll make sure. And so she strikes the "Ready" position. Eueeny sighted at last. There he saunters, in his latest London suit, with stripes all down his trousering and checks innumerable all about the outside of his pockets. What are his intentions? That's just the point to be reconnoitered. Wait till he shows his little game.



"Steady!" Take good aim and don't let your weapon run away with you.

Now she assumes the grand air of the field-marshal-in-chief. "Rest arms," pause and think. Don't let your sword slither itself in face of the foe.



Here she opens fire, opens her formidable parasol, flashes her fires into the teeth of the lovelock foe. He quails before her demant air, he parleys for a truce. She, majestically magnificent in her panoply of parasol-silk, condescends to wonder why the foe has caved in so abjectly. He meekly whispers: "It was willed o' the magic amulet!" Poor fool, he was not of the superhuman power wielded by the sweep of a well-dressed charmer's parasol arm.

"Shoulder arms! Prepare to receive cavalry!"

ally?"—not infantry as yet. The horse and his rider now swoop down on the amazonian skirmisher. What a thrilling moment! marks her as she flicks her weapon into the ideal position to convey her tactical sentiment!



"Come on if you dare; you'll meet your match, my noble Centaur!"

"Why, what a handsome fellow he is, to be sure! However could I have thought of using the bayonet against him? That's the beauty of this new parasol drill; it's a bayonet, or a signal flag, or a moth net, or a coat for treaty-making just as one pleases, and I declare it's going to take my enemy prisoner without a struggle! What a love of a four-in-hand he is wearing!"

THE HELENA LUMBER CO.

A Responsible and Extensive Business Concern of This City. One of the business concerns of which this city is justly proud is the Helena Lumber Co. It is the largest enterprise of its kind west of St. Paul, and is enjoying a rapid and substantial growth. The company deals in all kinds of rough and dressed lumber and has all facilities for work in their line. They have constantly on hand a full supply of all building material, such as doors, sash, blinds, joists, sangles, building paper, etc. The company make a specialty of their stock of long and heavy timbers for frame work. This is from the finest growth of Minnesota county, Minnesota, and the company has extensive facilities for securing timber from the Missois mills, they are able to fill the largest orders at very short notice. Fancy lumber not in stock can be procured by order from other cities. Orders from all over town parties will always receive prompt attention and will be filled in a satisfactory manner. Oregon fir and pine, oak, Georgia pine and redwood may be found in their stock, as well as the more common and less expensive woods. The company is prepared at all times to fill large or small contracts for furnishing building material. They will contract for wood work of all descriptions, except actual furniture. Several of the buildings lately constructed in Helena have been furnished by this company. They will also contract to furnish material for fronts of houses, porches, and for bars, etc. The company's mill and warehouse is located on Lyndale avenue near the Northern Pacific depot. The very latest machinery is here used for matching, dressing and finishing lumber. For the convenience of patrons the company has an office in the city on Jackson street.

SUNDAY SERVICES.

Sunday services at the Oakes street, M. E. church: Preaching at 11 a. m. Sabbath school at 3 p. m. Subject for the morning service, "What Shall a Man Give in Exchange for His Soul?" There will be no services at the evening. At the People's, or up to the St. Paul's church, on Broadway, to hear Col. Woodford lecture on "Gospel Temperance." I am sure all will be pleased to hear of the excellent speaker and should come. T. Wallace, Pastor.

First Evangelical Scandinavian church will hold services in the Helena Business college, corner of Sixth avenue and Warren street, at 11 a. m. and 7:30 p. m. P. Peterson, of Butte, will preside. All Scandinavians are cordially welcome.

At St. Paul's Methodist Episcopal Church at 11 a. m. the pastor, Rev. Dr. Raleigh, will preach on "The Influence of High Position." At 3 p. m. a children's temperance service. At 8 p. m. a gospel temperance meeting will be held under the auspices of the W. C. T. U. and are to be addressed by Col. Woodford, of Chicago.

Grand Street Methodist Church.—Special services at 11 a. m. and 8 p. m. Sunday school at 9:30 p. m. A welcome for every body. Come and bring your friend with you. D. B. Price, pastor.

Rev. N. Bee holds Scandinavian service to-night at 7:30 o'clock at the German Lutheran Church, corner 9th avenue and Rodman street. All Scandinavians cordially invited to attend.

Preaching both morning and evening at the Congregational church by the pastor, Rev. F. D. Kelsey, on the themes, "The Church of God" and "The Barren Fig Tree." Young people's meeting at 7:15 p. m. Sunday school at 9:30 p. m. East side Sunday school held at 3 p. m. in the German Methodist church on Hoback street.

A. M. E. church grand rally. Morning services at 11 o'clock. At 3 p. m. general exercises, short addresses, songs, etc. At 8 p. m. services conducted by Rev. Tidwell, of Butte. The public in general are cordially invited to attend any or all of these services. J. W. Sanders, pastor.

St. Peter's Episcopal, corner Warren and Grand streets, Rev. E. T. Webb, rector. Services at 11 o'clock. Early celebration of holy communion at 4:45 a. m. Young men's Bible class under direction of R. A. Harlow at 10 o'clock in the basement of the church. Morning prayer and litany with sermon at 11 o'clock. Sunday school at 2:30 p. m. Evening prayer and address at 8 o'clock p. m. Ushers in attendance at all services. Strangers cordially welcomed.

The pulpit of the First Presbyterian church will be occupied both morning and evening by Rev. S. G. Dodd, United States Army. Services at 11 a. m. and 8 p. m. Sunday school at 2:30 p. m. All are invited.

A FELLOW THE GIRLS WANT.

The right kind of fellow is modest and mellow, and courteous and brave and a leader in a crowd. His nature's apparent and clear and transparent. Like yours, gentle reader, and mine.

He has no verbosity, no tongue too costly, And never is boastful and loud; He is gentle and quiet and pithy in his diet, And never sits in a crowd.

He don't play the fiddle, part his hair in the mid-Nor dress like an anachronism; When he goes to a party with Meigs or McCarty, He never is noisy and racy.

He lives with frugality and sweet hospitality, He doesn't brag but two times a day; He never eats onions or treads on your banions, Not growls when you get in his way.

He's wise and he's witty, persevering and gritty, And has a magnificent head; He's the best sweetmeats, he's thorough completeness; He's perfection, in short—he's the dead!

—Orchard Lake Howitzers.

HAVE WE EVER LIVED BEFORE?

To seriously entertain the idea of individuals being born several times may, perhaps, be regarded as the queerest and most extravagant fancies to be met with in the history of human folly. Yet, notwithstanding its seeming absurdity, the notion is one that has been entertained in various forms for ages past, even by those who in their day have been ranked among the wise ones.

Cylogos, the Greek philosopher, not only dwelt on the possibility of former existence, but declared that he could distinctly remember living two thousand years before. He said that he had a vivid recollection of engaging in the siege of Troy and being slain by a sword thrust from Menelaus, the king of Sparta; and he used to point out in the temple of Juno at Argos, the very shield which he had borne on that occasion.

This truly marvelous feat of memory was, however, quite equalled, if not eclipsed, by Empedocles. He so far conveniently corroborated his teaching by affirming that he, too, could clearly remember having passed through several successive forms of life, and being, in various stages, a girl, a boy, a shrub, a bird and a fish before he became Empedocles, still preserving one individuality throughout.

There is little doubt, however, that these philosophic borrowings of former existence from the Egyptians, among whom it was part of a religious system. These people believed that when the body died the vital principle entered into some other animal form to receive its new life, and being thus reborn, it was made a circuit through all living beings inhabiting land, sea and air, till it again took human shape. This revolution was supposed to be completed in the space of three thousand years.

But even in more modern times these strange beliefs have taken form. William Blake, the eminent artist and poet, conceived, among other extravagant fancies, that he had lived many times before, and that during his various sojourns on this planet he had enjoyed the personal friendships of such great characters as Homer, Pindar, Virgil, Dante and Milton.

He said that these companions of his bygone lives had appeared to him in visions, and that he occasionally held converse with them, benefiting by their instructions and advice. Such experiences as those of the artist-poet are, perhaps, about as rare as his imagination was in his day.

But that there have been experiences of soberly speaking, some curious and wonderful impressions of a nature which, for the moment, strongly suggests glimpses of some former state of existence, seems to be admissible. We have it on the authority of those the least likely to deceive their own minds, or to mislead others, that they themselves have had such moments occur to them.

Oliver Wendell Holmes, in his "Autocrat," effectively alludes to this weird apparent consciousness of a former state, seemingly as a matter of his own personal experience. He describes it thus: "All at once a conviction flashes through my mind, as if I were in the same precise circumstances, as at the present instant, once or many times before."

One of the company to whom he is supposed to be addressed, in his own words, mistress, said, in a hesitating sort of way, "that she knew the feeling well but didn't like to experience it; it made her feel as if she was a ghost sometimes."

The amusing mind of Sir Walter Scott was once fascinated by the mysterious impression of his having lived before at some indefinite far-off period. He made an entry of the circumstance in his diary, February 17, 1828. He says: "Yesterday, at dinner time, I was strongly haunted by a vision, I would call the sense of pre-existence, in a confirmed idea that nothing which passed was said for the first time; that the same topics had been discussed and the same person had stated the same opinions of them."

Further on he describes it as "like a mirage in a desert," distressing to his feelings, and bringing with it a "vile sense of want of recollection in all he did and said."

William Howitz, the author of the celebrated "Every-Day Book," who had a mind particularly critical; himself once met with a most startling incident of this kind, which left a lasting impression upon him, and he is said, indeed, to have altered the whole tenor of his life. Visiting a part of London which was new to him, he noted to himself the fact that he had never been in that neighborhood before. He relates that, being shown into a waiting-room to which he was beyond doubt a total stranger, he looked around, and suddenly to his astonishment, all the surroundings became perfectly familiar. He seemed to recognize every object in the room, although he was still positively certain he had never entered it before.

He said to himself, "Yes, I have seen all this and, if so, there is a very peculiar knot in the shutter of my mind, determining to put his strange impression to the test, he opened the window-shutter, searched, and found the knot exactly as he had pictured it in his mind."

Numerous writers have made reference to this very singular subject; and in Southern published letters there occurs this observation: "That we shall recover the consciousness of some lower stages through which we may previously have passed seems to me not improbable."

Tennyson, in one of his sonnets, has reference to it in the following expressive lines: "If one but speaks, or hears, or sits his chair, Ever the wonder waits, more than mere, So that we say, all this hath been before, All this hath been, I know not when or where."

Lord Lytton, in his "Godolphin," speaks of the feeling and describes it as "a strange kind of inner and spiritual memory, which often recalls us to places and persons we have never seen before, and which Platonists would resolve to be the unquenched and struggling consciousness of a former life."

It is probable that most people have at some time or other felt these curious sensations; but, as has been observed, there is always a natural shyness or hesitation to speak of the matter, and generally an inability to describe it in ordinary language.

Various explanations of this mental phenomenon have been given, but perhaps the most sensible is that of Dr. Wigan, to be found in an able work published by him some years ago. He supposes that the brain being a double organ, its hemispheres acting together like "two eyes," one half occasionally goes to sleep or becomes exhausted for an instant, leaving the fellow hemisphere to receive but faint impressions of ideas.

To this momentary failure and sudden recovery is attributed the extraordinary confusion in the mind regarding time and events.

Though this theory does not seem to satisfactorily explain every recorded instance (that of William Home, for example), it is doubtless more scientific and generally more acceptable than the notion that these impressions are really glimpses of a former life.

—Boston Courier.